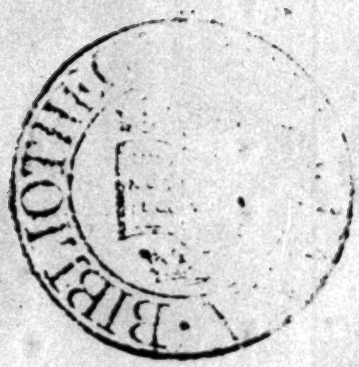
V

A BRIEF ENGLISH TRACT OF LOGICK.

Dr Tho. Good the Master of Balliol coll. in Oxon & author

Printed *Anno Domini* 1677.


BIBLIOTHEK

A Tract of Logick.

LOGICK hath it's name from λόγος *ratio*, becauſe it's an Art which teacheth to Reaſon and Diſcourſe.

There is a twofold Logick, One Natural, which is nothing but natural reaſon, or of which every man (that is not an Idiot) doth in ſome meaſure partake: The other Artificial, which is the perfection of the Natural, *nam Ars perficit naturam*: this belongeth only to Schollars.

According to a Threefold Act of the Underſtanding, Logick is devided into Three parts.

The First treats of Simple or Single words, in order to the understanding and best apprehension of Simple things.

The Second treats of Propositions, Affirmative, and Negative, wherein one thing is either denied or affirmed of another: these are called *Voces complexæ*, and the knowledge of them doth direct the mind in judging what is true, what is false; what things may be joyned together in an Affirmative Proposition, what things ought to be separated in a Negative.

The Third part of Logick treats of several Formes of Argumentation, as of a *Syllogism*, *Enthymem*, *Induction*, *Example*, *Sorites*, *Dilemma*, *Violentum*; instructing us how to Discourse and Argue, and directing the mind rightly to judge betwixt a true and false Consequence, when the Conclusion doth rightly follow from the Premisses, when it doth not. For the better understanding Propositions and Syllogisms, see the little Tract of a *Syllogism*, and *Breerwoods Elem. Log.* &c.

The First part of Logick, (as hath been said,)

ſaid,) treats of Simple words, which are words of the Firſt Notion, as *Homo*, *Animal*, *Bratum*, *Equus*; or of the Second Notion, commonly called words of Art, known only to Schollars. Of theſe two ſorts of words, the Firſt part of Logick Treats; 1, Of certain words of Art, called Predicables; 2, Of Common words of the firſt Notion, called Predicaments.

The Predicables ſhew the manner how in a Propoſition a Predicate is affirmed of the Subject; whether Eſſentially or Accidentally; whether Neceſſarily or Contingently.

There are Five Predicables, viz. 1, *Genus*, which we call the Common kind; 2, *Species*, which we call the Special kind; 3, *Differentia*, which we call the Difference; 4, *Proprium*, which we call Propriety; 5, *Accidens*, which we Engliſh an Accident. Now every Predicate in every Propoſition is one of theſe Five. As for Example, *Petrus eſt animal*; *Animal* is the *Genus*, or the Common kind of *Peter*: for if you ask what kind of creature *Peter*

is, I anſwer he is an *Animal* or Senſitive Creature. *Petrus eſt homo*; *homo* is the *Species* or the ſpecial kind of *Peter*: *Petrus eſt rationalis*; *rationalis* is the Differrence by which *Peter* is diſtinguſhed from a Beaſt which is unreaſonable: *Petrus eſt riſibilis*; *riſibilis* is the Propriety of *Peter*, for it is only Proper to a Man to laugh: *Petrus eſt albus*; *albus* is the Accident, for it is Accidental to *Peter* to be White, for he may be any other Colour.

That theſe Five Predicables may the better be underſtood, I will ſet down their ſeveral Definitions.

Genus, or the common kind, is that which is Predicated of many things, which do differ in ſpecial kinds: as for example, *Animal* is a *Genus* which is Predicated of a Man or a Beaſt, for both are Animals, and both differ in kind.

Species or the Special kind is that which is Predicated of things of the ſame kind, Differing only in Number, or Singular Nature; as *Homo* which is Predicated of each particular Man.

Differentia or Difference is that Predicable,

cable, by which one thing doth differ from another Essentially, as *Rationale*, which makes a Man differ from a Beast.

Proprium or the Propriety is a Predicable which belongeth to all things of the one or the same kind, and only to them and alwaies; as *Risibilitas* which belongeth to all Men, and only to Men and alwaies to them, for albeit no Man laughs alwaies actually, yet every Man hath alwaies the power to laugh.

Accidens, or an Accident is that which may be Absent, or Present without the Destruction of the Subject, wherein it is: as Cold or Heat is an Accident in respect of the Water, wherein it may be, or not be, without destruction of the Water.

Of Accidents there be two sorts: some Separable, as Cold in respect of the Water: others Inseparable, as Heat in respect of Fire; Blackness in respect of a Crow, which cannot be really Separated from Her, but only in conceit: for we may conceive a Crow to be without Blackness, without taking any thing from Her Nature or Essence.

Having shewed how many things may be

be Predicated in a Propoſition, it is requiſite in the next place I diſcourſe of the Nature of things themſelves.

All things in the World are generally reduced to two Heads, Namely *Subſtances*, and *Accidents* : for whatſoever is in the World is a Subſtance or an Accident.

Magnus Ariſtotles *trutinando cacumina rerum,*
In duo diviſit quicquid in orbe fuit.

A Subſtance is a thing which can ſubſiſt of it ſelf: as an Angel is a Subſtance: ſo alſo is a Man a Subſtance, a Horſe, a Dog, briefly whatſoever things you ſee, are Subſtances: yea many things you cannot ſee, are Subſtances; as God, Angels, the Air, the Wind, are all Subſtances. If it be ſaid, I ſee Colours, as Whiteneſs in a Wall, Redneſs in a Cloud, which are not Subſtances but Accidents; I anſwer, When I ſay all things ſeen are Subſtances, I mean not Colours or Figures of things, but the things under thoſe Colours: as the Whiteneſs of a Wall is not a Subſtance, but the Wall under that Whiteneſs.

In the Second place, an Accident is a thing which cannot ſubſiſt of it ſelf, but

is

is alwaies upheld by ſome Subſtance wherein it reſides: as for example; Length, Breadth, Thickneſs, any Colour whatſoever; Vice, Virtue, Action, Paſſion and divers other things are all Accidents, reſiding in Subſtances: as Vertue or Vice in a Man, Colour in a Wall, Length or Breadth in a Table.

Becauſe this diviſion may ſeem too general, therefore Logicians uſe to divide things into Ten Heads, and to place them in Ten Rows or Ranks, which they call the Ten Predicaments; wherefore the 1 is Subſtance, the 2 Quantity, 3 Quality, 4 Relation, 5 Action, 6 Paſſion, 7 Place, 8 Time, 9 Scituation, 10 Habit, which are all intimated in theſe Verſes.

Arbor Sex Servos Fervore Refrigerat uſtos
Rure Cras Stabo nec Tunicatus ero.

A Tree Six Servants Burnt with Heat Refreſht,
To Morrow I'le Stand i'th' Country all Undreſt.

In the 1 Rank which is called the Predicament of Subſtance, are placed all Subſtances in the world. Now there are ſeveral kinds of Subſtances, ſome Incorporeal, as Spirits;

Spirits : ſome Corporeal , which are either Simple,as the Heavens,the Sun the Moon, and Stars; as alſo the Four Elements , as the Fire, Air, Earth, Water ; or Compounded and made up of theſe Four Elements. And theſe are either Inanimate, and without Life , as Stones, Coals , Silver , Gold , *&c.* or Animate , as having Life , which are alſo of two ſorts, ſome having Life and no Senſe, as Graſs, Plants, *&c.* others having Life and Senſe: which again are of two ſorts ; ſome having Life, Senſe, and Reaſon as all Men; others having Life only and Sence , as Birds, Beaſts, Worms, Serpents, and Fiſhes.

All theſe ſorts of Creatures are Subſtances.

The Second Predicament is *Quantity.* In this Rank are placed all Quantities, whether they be Multitudes, as Numbers; or Magnitudes,as Length, Breadth, Thickneſs. Now Logicians call Length, *Linea*, Breadth , *Superficies*, or Out-ſide , Thickneſs, *Corpus.*

Of Length,or Lines there be Two ſorts; ſome Straight , others Crooked.A Straight Line

Line is that which lies directly betwixt Two Points.

Of Crooked Lines there be many ſorts: but the chiefeſt is a Circle or Round Line drawn Round about a little Point in the middle, which we call the Centre.

The Third Predicament is of Quality. In this Predicament are placed all Qualities, whereof there are Four kinds; 1, Habit; 2, Natural Abilities; 3, Senſible Qualities; 4, Figures or Forms.

1, An Habit is a Quality gotten by Induſtry and Labour: as the Habit of Diſcourſeing Well, the Habit of Writing Well, of Harping, Dancing, or the Habit of Juſtice, Fortitude, Temperance, &c. All Virtues, or Vices of the Minde are Habits. 2, Natural Power or Ability is a Quality Naturally Implanted in us, not purchaſed by our Paines or Labour; as the power to Walk, Speak, See, or Laugh. 3, Senſible Qualities is whatſoever we See, as all Colours: whatſoever we Hear, as all Sounds: whatſoever we Taſt as all Sapours: whatſoever we Touch, as Heat, Cold, Roughneſs,

neſs, Smoothneſs, Softneſs, Hardneſs. 4, Figure or Form is the outward Faſhion of things; as the Figure of a Man in his Body or Face, the Figure of a Table which is Square or Quadrangulate, the Figure of a Ring which is Round, the Figure of a Bowl or Globe which is alſo Round, and of this Figure is the World which is alſo Round, wherein the Earth is placed as a Center Encircled by the Heavens, and in Compariſon of them it's not bigger then yonder Center in reſpect of that Circle.

Of Relation.

In this Predicament or Rank, are put all Relations whatſoever: as the Relation betwixt Father and Son, Maſter and Servant, Tutor and Schollar.

A Relation is a mutual reſpect betwixt things which we call Relative and Correllative: as Similitude or Likeneſs, is a Relation betwixt Two things that are like.

Every Relative has his Correllative: as every Father hath a Son or Daughter, every Maſter a Servant.

No

No Relative is before his Correllative: as the Father, as he is a Father is not before or Elder then his Eldeſt Son or Daughter: for before he had that Child he was not a Father.

Of Action.

In this Predicament or Rank are all Actions; as Judging, Playing, Leaping, Runing, *&c.*

Paſſion.

Here we place all Paſſion or Sufferings, as to be Beaten, Pulled, or Burnt, *&c.*

Of Place.

As the Place of Men is the Earth, the Place of Fiſhes is the Water, the Place of Birds the Air.

Of Time.

As to Morrow, to Day, Yeſter-day, *&c.*

Of Scituation.

Wherein are all Poſtures, as Sitting, Standing, Lying, and Kneeling.

Of

Of Habit.

As to be Apparrelled with Gown, Cloak, Breeches, *&c.*

CAP. II.

HAving ended the Predicaments, which are Ranks of things; in the next place, we will ſpeak of Cauſes, Oppoſition and Motion, which we will make our Poſt Predicaments, or things belonging to the Predicaments.

There is but one thing without Cauſe, and that is God. For he being the Cauſe of things, was not made or cauſed by any thing.

A Cauſe is that of which, or by which, or for which a thing is made.

There are Four Cauſes of things, the Material, the Formal, the Efficient, and Final, which are in Latine thus Named, *Materia, Forma, Efficiens, Finis.* The Mat-

ter

ter is the Cauſe out of which a thing is made; as the Matter of an Houſe is Timber and Stone: the Form is the very Faſhioning and Joyning together of the Matter: the Efficient is the Carpenter: the Final cauſe is Habitation; for an Houſe is made to dwell in.

Thus the Material Cauſe or Matter of a Man is his Body, which is made of the Four Elements, Earth, Water, Air, Fire: the Form is his Soul: the Prime Efficient Cauſe of a Man is God, though the Second Cauſe be his Parents: the End or Final Cauſe is Gods Glory; for God made Man for his own Glory.

CAP. III.

OF things in the World, ſome do agree the one with the other: ſome do diſ-agree, & are oppoſite one to the other, as Heat and Cold, Black and White, which are contrary; Light and Darkneſs, Seeing and Blindneſs. Blindneſs is the Abſence or Privation of Seeing. Now there is a double Privation of Seeing, the one in

part,

part, which is Privation only of the Act of Seeing; as when you Sleep, you do not absolutely See: the other is whole or total, viz. a Privation of Act, Power, and Possibility. Such a Privation of sight is in a Blind Man, who neither actually Sees neither can he See.

If it be demanded whether or no a Stone be Blind; I answer, It neither Seeth nor yet is Blind, for albeit there is an Absence of sight in a Stone, yet there is no Privation; because that Privation is an Absence of a thing which ought to be in: but Sight ought not to be in a Stone, therefore it wants it not.

CAP. IV.

MOtion or Mutation which are in Latine called *Motus*, is nothing but a change of things one thing from another. Now things may suffer a change either in Nature or Substance, or else in Accident or Quantity, Quality or Place.

Hence Logicians make mention of Six kinds

kinds of Motions or change, *Generation, Corruption, Augmentation, Diminution, Alteration, Local Motion.*

Generation, is a Motion or change from not being to being: as when that which was not a Man is now made a Man.

Corruption, is a change from being to not being: as when a Man dies he changes his being and becomes Dust and Earth.

Augmentation, is a change from a leſſer to a greater Quantity; as when a Man grows bigger and bigger.

Diminution, is a change from greater to leſſer Quantity; as when a Man goes leſſer and leſſer.

Alteration, is a change from one Quality to another; as when Water is changed from hot to cold.

Local Motion, is a change from one Place to another; as when a Man goes from his Chamber to the Hall, from *Oxford* to *London*. In every one of thoſe Motions

tions there are Two bounds: the First where the Motion begins, which we call *terminus a quo*; the other where the Motion ends, which we call *terminus ad quem*: as if you go from *Oxford* to *London*, the *Terminus a quo* is *Oxford*, the *Terminus ad quem* is *London*.

An Example of fals Syllogisms.

1. HE that saith *Socrates* is a living Creature, saith true:
He that saith *Socrates* is an Ass, saith He is a living Creature: *Ergo*
He that saith *Socrates* is an Ass, saith true.

2. Every reasonable Creature is a living Creature:
only Man is a reasonable Creature: *Ergo*
only Man is a living Creature.

3. Whatsoever you bought, you Eat:
But you bought Raw Meat: *Ergo*
you Eat Raw Meat.

4. Whatsoever is in the College, is in the World:
But there's but 60 Men in the Colledge: *Ergo*

there's

there's but 60 Men in the World.

5. What you have not loſt that you have,
But you have not loſt a Thouſand Pounds, *Ergo*
you have a Thouſand Pounds.

6. Either your Witt is within you or without you,
If it is within you then are you without Witt,
If it's without you then you have no Witt in you.

7. No Money is better than Gold,
I have no Money, *Ergo*
I have that which is better than Gold.

CAP. I.

A Tract of a Syllogiſm.

A Syllogiſm is a form of Argumentation, wherein certain Premiſſes or Propoſitions being ſet down and granted, 'tis neceſſary another Propoſition; (*i.e.*) the concluſion ſhould follow, ſee *Breerwoods Elem. Log.* p. 25.

Of Syllogiſms ſome be Categorical, and abſolute as thus,

Omne Animal eſt Corpus,
Omnis Homo eſt Animal, Ergo
Omnis Homo eſt Corpus.

Others are Hypothetical or Conditional as thus,

Si Homo eſt Animal, eſt Corpus
at Homo eſt Animal, Ergo
Homo eſt Corpus.

Theſe are more imperfect than the other, and therefore may be reduced unto them as thus,

Omne Animal eſt Corpus,
Homo eſt Animal, Ergo
Homo eſt Corpus.

In every Categorical Syllogiſm, there are Thee plain Categorical Propoſitions, the Firſt whereof we call the Major, the Second the Minor, the Third the Concluſion. *Brerwood ut ſupra.*

Nov an Indicative ſpeech is Congruous, perfect, ſignifying truth or falſhood, without

without ambiguity. *Breerwood Log. §. 1.*

Of Propositions some be plain and Categorical as thus, *Homo est Animal.*

Some Hypothetical made by way of Supposition as thus.

Si Homo sit Animal, tum est Corpus.

Which Proposition consists of two Categorical ones, the former whereof is called the Antecedent, the other the Consequent; both which in the former instance are joyned together by the Conjunction or *Copula* (*tum*) *Breerwood §. 22.*

A Categorical Positive Proposition is that which consists of a Subject, Predicat and Copula as thus, *Homo est Animal*, where *Homo* is the Subject, *est* the Copula, *Animal* the Predicat, See *Breerwood §. 5.* Note that not every Verb may be a Copula to a Proposition, but only a Verb Substantive, as for example *Plato legit librum*, the Verb (*legit*) is not a Copula, but the Verb *est* understood, for thus it should be, *Plato est legens librum*, whence note that the Copula may be put two waies in a Proposition, either implicity as

thus, (*Plato legit librum*) or expreſsly as thus, (*Plato eſt legens librum*) See *Breerwood* §.

There be two parts of a Propoſition, Noun and Verb, the Subject is a Noun, the Predicat is a Verb.

A Noun is a word ſignifying *ad placitum* without time, *finite*, right or of the Nomininative caſe.

'Tis ſaid to ſignifie *ad placitum*, or by Inſtitution, becauſe no true word ſignifieth naturally; it ſignifieth without time (*i.e.*)it ſignifies no Difference of time, paſt, preſent, or to come; wherein it is diſtinguiſhed from a Verb, whoſe proper nature is to denote ſome Difference of time; 'tis ſaid to be finite becauſe it ſignifieth ſome thing certainly, as the word *Homo*, wherein it is diſtinguiſhed from infinite, or indefinite words, as (*non Homo*) which ſignifies any thing before a Man.

Laſtly all Nouns in Logick, are *Voces Rectæ* (*i.e.*) of the Nominative caſe, as *Homo*, *Animal*, whence it follows that *hominis*, *hominem*, *&c.* are not Nouns with the Logicians, See *Breerwood* §. 3. 4.

CAP.

CAP. II.

THe Subject, Predicat, Copula, are the parts, or matter of which a Propoſition is made; now the parts may be joyned together, either Neceſſarily, Impoſſibly, or Contingently: Neceſſarily, as thus; *Homo eſt Animal*, for 'tis neceſſary for a Man to be a living Creature; Impoſſibly as thus, *Homo eſt Aſinus*, for 'tis impoſſible a Man ſhould be an Aſs: Contingently as thus, (*Homo eſt doctus*) for 'tis Contingent for a Man to be learned; See *Breerwood* §. 4.

CAP. III.

HAving ſpoken of the Subſtance of a Propoſition, let us deſcend to it's Accidents, which are commonly Five, Quantity, Quality, Oppoſition, Æquipollency, Converſion.

Firſt, The Quantity of a Propoſition is Foure-fold, Univerſal, Particular, Indefinite and Singular.

An Universal is that whose Subject is a common word, amplifyed by an Universal Sign, such Universal Sings are *Omnis quilibet*, *nullus*, *Unusquodque*, *&c.* as thus, *Omnis Homo est Animal*. A particular Proposition is that, whose Subject is a common word restrained by a particular Sign, such as are *quidam*, *aliquis*, *&c.* as thus, *Aliquis Homo est Animal.*

An Indefinite Proposition, is a Proposition without an express Sign of Quantity, but 'tis Implicitely, Universal or Particular.

If the Predicate be necessarily affirmed of the Subject, then 'tis Universal, as thus, *Homo est Animal*, is as much as *Omnis Homo est Animal* ; if the Predicate be but Contingent in respect of the Subject, then 'tis Particular, as thus, *Homo est Doctus* (*i.e.*) *Aliquis Homo est Doctus.*

A singular Proposition, Differs little from a Particular one, as thus *Socrates est Doctus* ; *His Homo Currit*, *Breer.* §. 8.

Secondly, The Quality of a Proposition is either Real or Vocal, the former is

two-

two-fold, truth or falsity, as this is a true Proposition, *Homo est Animal*, this false, *Homo est Brutum*, See *Breerwood* §. 10.

The Vocal Quality called *Qualitas Vocalis* is either Negation or Affirmation, thence some Propositions are Negative as thus; *Homo non est equus*, or *nullus Homo est equus*, See §. 11.

From the Substance, Quantity, and Quality, of a Proposition a three-fold Question, according to this Verse may arise.

Quæ, Ca, vel Hyp. qualis? ne vel aff.
Un, quanta par, in, sin.

That is if one demand, *quæ est Propositio?* of what kind is the Proposition? you must answer 'tis either Categorical or Hypothetical, if one demands, *Quanta est?* you must reply, 'tis either, Universal, Particular, Indefinite or Singular; if one asketh *qualis est?* you must answer 'tis either Negative or Affirmative, See *Breerwood* §. 12.

Thirdly, The Opposition of Propositi-

ons

ons is Different in Quantity, or Quality, or both: There be Four kinds of Opposite Propositions, *Contraries*, *Subcontraries*, *Contradictories*, *Subalterne*, or Subordinate; Contrary Propositions are Two, Universal ones Differing only in Quality, as thus.

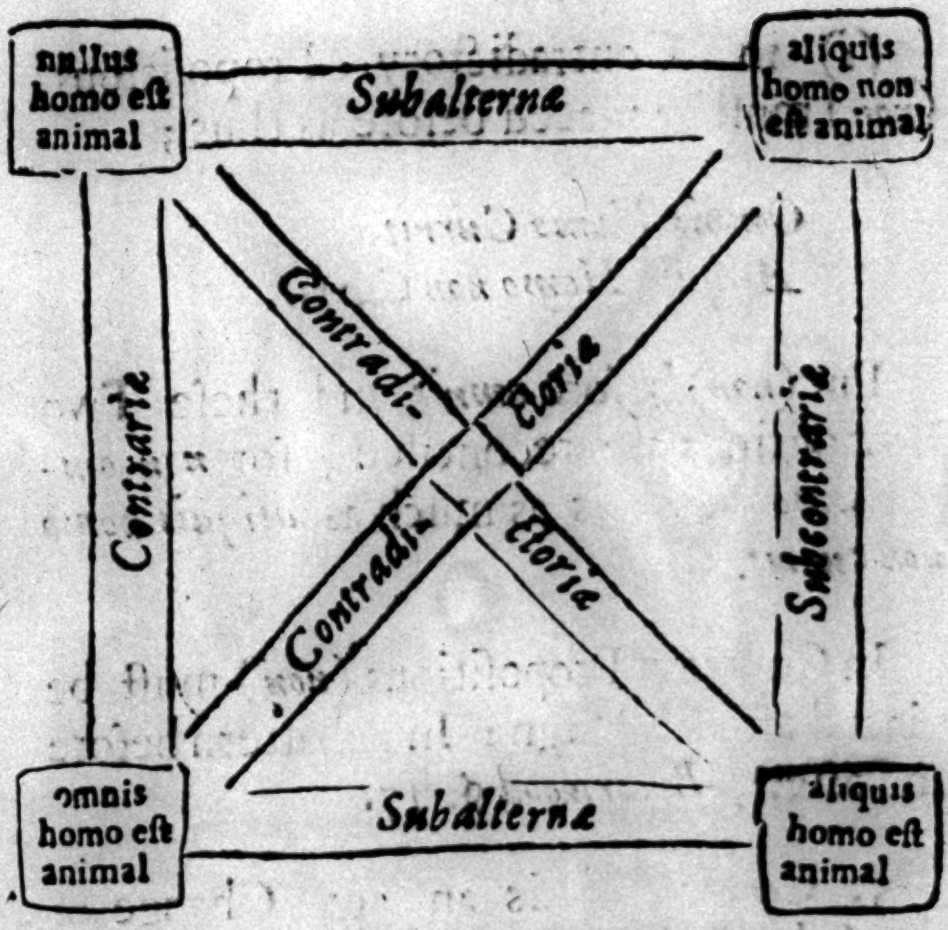
Omnis Homo est Animal,
Nullus Homo est Animal.

Subcontrary Propositions, are Two Particular ones, Differing in Quality, only as thus.

Quidam Homo est Doctus,
Quidam Homo non est Doctus.

Contradictory Proposition, are Two Differing both in Quantity, and Quality, one being Universal, the other Particular, one Affirmative, the other Negative, as thus.

Omnis Homo Currit.
Aliquis Homo non Currit.



Subaltern Propoſitions are ſuch which Differ only in Quality, one being Univerſal, the other Particular as thus.

Omnis Homo eſt Animal,
Aliquis Homo eſt Animal, See *Breerwood* §. 13.

4. Æquipollencie is the reconcileing of Two oppoſite Propoſitions, by placeing the word (*non*) before or after the Sign, of one of thoſe oppoſite Propoſitions, according to this verſe. *Pre*

(1) in Contradictory Propositions (*non*) must be placed before as thus;

Omnis Homo Currit,
Aliquis Homo non Currit.

Put (*non*) before *omnis* and these Two Propositions are reconciled, for *non omnis homo currit* is as much as *aliquis homo non currit.*

In Contrary Propositions (*non*) must be placed after the Sign; In Subaltern before and after, *Breerwood* §. 77.

5. Conversion is an apt Change of the Subject into the place of the Predicate, & *è contra* as thus.

Nullus Homo est Equus: Ergo
Nullus Equus est Homo.

There be Three kinds of Conversion; First, Simple, Secondly *per Accidens*: Thirdly *per contra positionem.*

Simple Conversion is a meer change, of the Subject into the place of the Predicate,

cate, without changing either Quality, or Quantity, only an Universal Negative, and Particular Affirmative, may this way be converted.

Conversion *per Accidens*, is a change of the Subject into the place of the Predicate, *& contra*, keeping the same Quality, but changing of Quantity; only a Universal Negatives and Universal Affirmatives, may this way be converted

Conversion by *contra positionem*, is a changing of finite terms into infinite, this belongs only to Universal Affirmatives, and particular Negatives, this Distick contains all.

E. I. Simpliciter convertitur. E. A. per Acci.
A. O. Per contra, sic fit conversio tota.

By (*A*) Logicians understand an Universal Affirmative, by (*E*) an Universal Negative, by (*I*) a particular Affirmative, by (*O*) a particular Negative, whence these Verses.

Asserit. A. negat E. sed universaliter Ambæ
Asserit. I. negat O. sed particulariter Ambo.

Brev. §. 20. CAP.

CAP. IV.

THus much of the Material part of Argumentation, (viz.) of Propoſitions, let us return again to Argumentation it ſelf.

Argumentation is the joyning together of two or more Propoſitions, by a Conjunction Illative, that one may follow from the other thus.

Homo eſt Animal: Ergo
Homo eſt Senſibilis.

Wherein obſerve three parts; the Antecedent *Homo eſt Animal*, the Conſequent *Homo eſt ſenſibilis*, the note of Illation. *Ergo.*

There be four forms of Argumentation, a Syllogiſm, an Enthymem, an Induction, an Example.

In an Enthymen there be but two Propoſitions, as thus, *Homo eſt Animal, Ergo Homo eſt Corpus*; In a Syllogiſm three, and

and in every one of them a Subject and a Predicate, which we call Terms, which are put twice in every Syllogism; so that Albeit there be in every Syllogism, three Propositions and in every Proposition two Terms, yet is there but three Terms in every true Syllogism, which we call the Major, the Minor, and Medius; the Major Terms is put in the Major Proposition, and Conclusion, the Minor in the Minor and Conclusion, the Middle Term in the Major and Minor, never in the Conclusion.

According to the three Different waies, wherein the middle Term may be placed in a Syllogism, there is a three-fold Figure.

In the first Figure, the middle Term is the Subject in the Major, and Predicate in the Minor; In the second 'tis Predicate in both Major and Minor; In the third 'tis Subject in them both, whence this vers.

Sub. præ. prima. bis præ. secunda, tertia bis sub.

That the Quantity and Quality of Propositions in a Syllogism, may the better be

obſerved, the Logicians uſe certain words, which they call Moods, or Forms: ſome ſet down 19. as *Breerwood* §. 15. ſome 14. as *Smith*, The names of the Moods, belonging to the firſt Figure are, *Barbara*, *Celarent*, *Darii*, *ferio*; to the ſecond belong *Caſare*, *Cameſtres*, *Feſtino*, *Baroco*; to the third *Darapti*, *Felapton*, *Diſamis*, *Datiſi*, *Bocardo*, *Feriſon*, as in thoſe following verſes.

Barbara, Celarent, (primæ) Darii ferioq;
Caſare, Cameſtres, Feſtino, Baroco ſecundæ
Tertia grandæ ſonans edit Darapti Felapton.
Adjungens Diſamis Datiſi, Bocardo Feriſon.

In every one of thoſe Moods, there are three Vowels, the firſt whereof ſtands for the Major Propoſition, the ſecond for the Minor, the third for the Concluſion, as in *Ferio*, (*E*) denotes the Major to be an Univerſal Negative, (*I*) the Minor to be particular Affirmative, (*O*) the Concluſion to be a particular Negative.

Now becauſe Syllogiſms made in the ſecond or third Figure, are not ſo perfect as thoſe in the firſt, therefore they may be denyed unleſs we can reduce them unto the firſt Figure. The

The manner of Reduction, is that Syllogiſms of the ſecond and third Figure, are to be reduced to thoſe Moods of the firſt Figure, that begin with the ſame letter, as *Bocardo* to *Barbara*, *Feſtino* to *Ferio*, *Cæſare* to *Celarent*, furthurmore for the manner of Reduction; we muſt note that in theſe Moods there be four Conſonants, *C. M. P. S.* which expreſs the manner of converting, or tranſpoſing the Propoſitions, according to theſe Veſes.

S. vult ſimpliciter verti, P. vero per Acci.
M. vult tranſponi, C. per impoſſibile duci.

That is *S.* denotes the Propoſition deſigned by the preceeding vowel, to be converted ſimply, as in *Cæſare*, *S.* ſhews how the Major muſt be turned ſimply; *P.* ſhews the Propoſition deſigned by the Precedent vowel, to be converted *per Accidens*, as in *Darapti* the Minor.

M. notes a Tranſpoſition of the preceeding Propoſition, as in *Cameſtres*, the Major muſt be put in the place of the Minor.

C. in *Bocardo* notes the Contradiction of the Concluſion to be made the Major, and

and its Contradiction the Concluſion, the Minor remaining.

There are four general rules to be obſerved in every Figure, 1. Both Major, and Minor, muſt not be particular, for,

Syllogizari non eſt ex particulari.

2. Both Major and Minor muſt not be Negative, for,

Neve Negativis recte concludere ſi vis.

3. If either Major or Minor be particular, the Concluſion muſt be particular.

Si quâ præit partis ſequitur Concluſio partis.

4. If either be Negative, the Concluſion muſt be Negative.

Si qua negata fuit Concluſio ſitque negata,
Concluſio ſemper ſequitur deteriorem partem
Lex generalis erit medium concludere neſit.

Maxims.

NO like is the ſame.
Nullum ſimile eſt idem.

Eevery like is unlike.
Omne ſimile eſt diſſimile.

Contraries are healed by their Contraries.
Contraria Contrariis ſanantur.

Oppoſites placed by one another are more apparent.

Oppoſita juxta ſe poſita magis eluceſcunt.

That which makes a thing thus is more ſo it ſelf.
Quicquid efficit tale eſt magis tale.

Put the cauſe the effect will follow.
Poſita cauſa ponitur effectus.

Take away the cauſe you, take away the effect.
Sublata cauſa tollitur effectus.

Thoſe things you ſee you do not believe.
Eorum quæ vides non eſt fides.

He that is naught to himself is good to none.
Qui est sibi malus est nemini bonus.

Benefice requires duty and office.
Beneficium petit officium.

When Reason and Passion strive the match is unequal.
Inter Rationem & Passionem certamen est inæquale.

The Dog bites not in England.
Canis non mordet in Anglia.

Every thing desires that is good.
Omnia appetunt bonum.

From Act to possibility is good consequence.
Ab Actu ad potentiam est bona consequentia.

The same thing as it is the same, alwaies makes the same.
Idem quâ idem semper facit idem.

Whatsoever is received, is received according to the manner of the receiver.
Quicquid recipitur, recipitur ad modum recipientis.

Equality

Equality makes not War.
Aqualitas non facit Bellum.

The being of an Accident is, *in being* (or being in.)
Esse Accidentis est, inesse.

From the privation to the habit is no return.
A privatione ad habitum nullus est regressus.

Abstinence of meat brings health to the Feaverish.
Abstinentia a Cibo affert sanitatem Febricitanti.

Art is natures Ape.
Ars est naturæ simia.

Nature made nothing in vain.
Natura nil frustra facit.

Nature doth not abound in superfluities, nor want in necessaries.
Natura non abundat in superfluis nec deficit in necessariis.

Every Agent works for some end.
Omne Agens agit propter aliquem finem.

The end ſpecificates the Action.
Finis ſpecificat Actionem.

The Accuſer ought to be better then the accuſed.
Accuſans debet eſſe melior accuſato.

Husbandmen deſire gain rather then honour.
Agricolæ cupiunt lucrum potius quam honorem.

Love deſcends, therefore the Father loves the Son, more then the Son loves the Father.
Amor diſcendit, ergo Pater amat Filium, magis quam Filius Patrem.

A Friend is another I.
Amicus alter ego.

Amongſt Friends all things are common.
Inter Amicos omnia ſunt communia.

A Coveteous man is worſe then a prodigal.
Avarus eſt pejor prodigo.

Thoſe that are ſofter in touch, are better in Witt.
Tactu molliores ſunt Ingenio meliores.

An

An Element is not an Aliment.
Elementum non est Alimentum.

A fault in the First Concoction is not amended in the Second.
Vitium Primæ Concoctionis non corrigitur in Secunda.

The Stomack is the shop of Diseases.
Stomachus est officina morborum.

The chiefest good doth bound the Appetite.
Summum bonum terminat appetitum.

Experience without Art, is better then Art without experience.
Experientia sine Arte, est melior Arte sine experientia.

Of nothing is made nothing.
Ex nihilo nihil fit.

The Errour of the Artificer, is not the Errour of the Art.
Error Artificis, non est Error Artis.

A good thing the more common it is, the better it is.
Bonum quo communius eò melius.

Benefactors love more then they are beloved.
Benefactores plus amant quam amantur.

He gives twice that gives quickly.
Bis dat qui cito dat.

Contraries cannot be together in the same Subject.
Contraria non possunt esse simul in eodem Subjecto.

The Heart Lives first and Dyeth last.
Cor est primum Vivens & Ultimum moriens.

There are Three principal parts in a Mans Body, the Heart, the Brain and Liver.
Tres sunt partes principales in humano Corpore, Cor, Cerebrum & Jecur.

As is the cause so is the effect.
Qualis causa talis effectus.

The Generation of one, is the Corruption of another.
Generatio unius Corruptio alterius.

The Corruption of the best is the worst.
Corruptio optimi est pessima.

Against

Againſt one that denies principles, we muſt not diſpute.

Contra negantem principia, non eſt diſputandum.

The Law regards future things, Cuſtome things paſt.

Lex reſpicit futura, Conſuetudo præterita.

That is evil whoſe uſe is evil.

Illud eſt malum cujus uſus eſt malus.

Cuſtome is another nature.

Conſuetudo eſt altera natura.

You ought to keep company with thoſe that may make you better, not with thoſe you may make better.

Talibus converſari debes qui te meliorem reddant, non iis quos tu reddas meliores.

He that is blind from his Nativity, will prove wiſer then he that is deaf & dumb.

Qui eſt cœcus a Nativitate, ſapientior erit quam ſurdus & mutus.

He that is born Deaf muſt neceſſarily be Dumb.

Qui natus eſt Cœcus neceſſe eſt ut ſit Mutus.

It's

It's more safe to make Rich men, then Poor men Magistrates.
Tutius est facere Divites, quam Pauperes Magistratus.

Nature admits no Vacuity.
Natura non admittit Vacuum.

Two Bodies cannot bein the same Place.
Duo Corpora non possunt esse in eodem loco.

He that is some body in every thing, is no body in all things.
Qui est aliquis in singulis, est nullus in omnibus.

He that doubts nothing knows nothing.
Qui nil dubitat nil cognoscit.

Half is more then all.
Dimidium est plus toto.

The use of a thing is not to be taken away for the abuse.
Usus rei non est tollendus propter abusus.

An unbred Gentleman is a well born Clown.

The World is one great Fool, and every Man contributes somthing to make it so.

FINIS.